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No.6

NOVEMBER-DECEMBER 2008



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EDWARD SCHUMAN, EDITOR

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President's Message

By Mel Wacks

We want to hear from you!

I would like you to consider AINA as your very own club. Sure, we are spread out across the nation and have members around the world, but we can easily communicate in the pages of The Shekel, through letters, emails and the telephone. Let us know if we are doing a good job, or if we can do anything better. Are there other subjects you would like to read about in The Shekel? – let us know. Are there any other services we can offer to you? – let us know. Do you have ideas how we can get new members? – let us know.

We would also like to know what you think about the coins, medals and other collectibles offered by the Israel Government Coins and Medals Corporation. Would you like more diverse offerings like gold bullion coins, rare ancient Judaeen coins (like silver Shekels) priced at hundreds or even thousands of dollars, inexpensive coins and medals priced below \$25, color on coins and medals, an annual art medal? What other ideas do you have?

We thank you for being a member of our club, and promise to continue to inform, entertain, and assist you any way possible. Tell me what AINA is doing right ... and what we can do better by writing to Mel Wacks, AINA, PO Box 20255, Fountain Hill, AZ 85269, sending email to ainapresident@lycos.com or calling (818) 225-1348. I look forward to hearing from you.

Happy collecting,



The Editor's Page

By Edward Schuman

Our president, Mel Wacks suggested start that I include with my editor's message the following "Letter to the Editor". Over the years, we have received many such letters but this is the first I have printed.

Hello Ed

I am a 56 year old member of the tribe and have been collecting coins most of my life off and on. I live in Baltimore and always attend the coin shows. I stopped at the AINA booth this year and joined up. I have collected Israeli coins for a few years now. Here comes the interesting part. (to me anyway.) I got your Sept-Oct issue in the mail and read your page. I started laughing. I told my wife this was a sign. I am a nurse and I manage a dialysis clinic in a hospital here in Baltimore. I have many Philippine nurses that work for me. They are the best. I showed one of them the story about the cigar factory and they started telling me all about Jews in their home country. Anyway I found it interesting. I have read 2 issues now cover to cover, and have learned more about Jewish history in a few hours than I have in the rest of my life. I share this info with my boys (25 and 27) and my coworkers. I am accused of sharing information whether you want it or not. I hope you are doing well with your treatments.

Looking forward to your next issue.

Sincerely,

Stuart Lessner, RN,M Owings Mills, Md 21117

It is always gratifying to receive letters like the above. As the editor of this magazine I strive to present articles of Jewish context which normally would not appear in the newspapers etc. In this issue are two articles that I believe have not been publicized extensively before. They were sent to me by email from my wife's cousin Marshall Cohen, who is an astute student of modern Jewish history. I have put a photo of Lyndon Baines Johnson on the front cover. Please read "LBJ and the Jews" and you will see why I believe his photograph on the front cover of the SHEKEL is appropriate.

Till the next issue



THE EAST AFRICAN PROJECT

The offer of a territory in British East Africa for a self-governing Jewish State was made on the direct initiative of Joseph Chamberlain, then Secretary of State for the Colonies. On the journey from the coast to that Central African territory, Chamberlain passed through a region, part of the British Empire, apparently well adapted for European settlement, yet practically uninhabited. With the Jewish Question fresh in his mind, he was anxious, on humane grounds, to assist in relieving the misery of the Jewish people and doubtless desirous also of identifying the British name with a departure that might well prove a turning point in human history. Above all, with true statesmanlike instinct, wishing to incorporate into the mosaic of the British Empire an element whose prospective value would be so considerable as that of a Jewish dominion. The idea of including in the ultimate British Federation a Jewish state seized his heart, his imagination, and his sense of statesmanship.

British East Africa did not fall within the sphere of the Colonial Office. It would not therefore fall to Chamberlain to translate his idea into formal proposals. He referred the matter to the Foreign Office, at the head of which was Lord Lansdowne. There the proposal met with as much sympathy as if it had remained in the hands of Chamberlain himself.

The East African project formally entered the sphere of practical politics on the 14th of August, 1903, when a letter was sent by the Foreign Office to Mr. L. J. Greenberg, a prominent English Zionist. This letter, after stating that Lord Lansdowne had studied the question with the interest which His Majesty's Government must always take in any well-considered scheme for the amelioration of the position of the Jewish race, proceeded to lay down in general terms the conditions of the offer of a territory.

Lord Lansdowne would be prepared to discuss the details of a scheme comprising as its main features the grant of a considerable area of land, the appointment of a Jewish official as the chief of the local administration, and permission to the colony to have a free hand in regard to municipal legislation, and as to the management of religious and purely domestic matters, such local autonomy being conditional upon the right of His Majesty's Government to exercise general control.

Herzl was in a difficult position. His efforts had resulted in an offer by the British Government of everything for which the organization of which he was the head was striving, except that the land had neither religious nor historical sentiment behind it. Herzl had long before been educated by his associates with the opinion that the soul of the Zionist

Movement was the craving of the Jewish people for Palestine. He had once looked at the question as little more than one of social economics, and the offer of the British Government then would, to his mind, have solved the whole problem.

Lord Lansdowne and his colleagues were, in fact, in 1903 in the mental position which Herzl had occupied when eight years earlier he wrote "The Jewish State." Herzl therefore knew that the acceptance of the East African offer would mean no settlement of the Jewish Question. On the other hand, the need of the Jewish people was urgent.

The sixth Zionist Congress was held in the midst of a period of externally induced suffering for the Jewish people. The offer was so generous, so unprecedented, that one would well hesitate and hesitate again lest its rejection might not prove an act of treason to the Jewish people. Herzl decided to accept it, subject to the territory being found suitable for European settlement, a condition which the British Government had already accepted, not as the end of the Zionist efforts, but as a half-way house, a stepping-stone to Palestine, a land in which the Jewish people might serve the apprenticeship of self-government, preparatory to entering into their ancient heritage. This was the proposal which he hoped to persuade the Congress to accept.

Herzl did not, however, even yet realize the strength of the Palestinian sentiment among his followers. All were unanimous in their gratitude to the British Government, but the opposition to the proposed abandonment, even only temporary and partial, of the Zionist ideal was keen. The Russian delegates, who, one might have expected, would have welcomed almost any land of refuge, were practically unanimous in their opposition to the proposal. The parties among the other nationalities were more evenly divided. In England Dr. Gaster and Dr. Weizmann were pure Zionists. Mr. Herbert Bentwich who thought with them, carried the Order of Ancient Maccabees, one of the two principal English Zionist institutions, with him. On the other hand, Mr. Zangwill and Mr. Greenberg were in favor of the acceptance of the offer. Max Nordau agreed with Mr. Zangwill.

Ultimately a compromise resolution, which in effect committed no one to any decision, was adopted, but the opposition of a large section of the Palestinian party even to this, was intense. The resolution was to the effect that a commission of investigation, as suggested by the British Government, should be sent to East Africa to ascertain whether the country was suitable for the purpose to which it was proposed to devote it. The cost of the commission should not come out of Zionist funds, but should be specially provided from private sources. On the presentation of

the Commission's report to the next Congress, to be expressly convened for the purpose, a decision should be taken whether to accept or decline the British offer.

This Congress was held in the following year, but in the meanwhile Herzl had died, a self-sacrifice to the cause of his people. Theodor Herzl, the re-creator of Jewish nationalism, one of those very occasional leaders whom the Jews of all lands accept, died on the 4th of July, 1904, at the premature age of forty-four years. He was the one universal Jew of his age, the unique personification of the Jewish spirit that it had possessed since the death of Sir Moses Montefiore. Half of the Jewish race called him Master and owed to him the revival of the Jewish hope. Thousands of Jewish homes, the humblest in the Diaspora, in Russia, in Rumania, in Galicia, in the United States, and in a score of other countries, possessed and treasured the portrait of the Viennese journalist. Into these dwellings, the abodes of the most wretched of God's creatures, Herzl came with a message that lit up the gloom and replenished the oil in the lamp that was about to perish of exhaustion. The cumulative pressure of two thousand years of persecution and oppression had almost extinguished the last glimmer of the brilliant light created by Israel's prophets and tended by the Jewish poets and prophets of succeeding generations. So many centuries had passed since the Restoration to Zion was first promised, the experiences of the Wandering Jew had been so bitter throughout that long-drawn agony, that history was beginning to merge into legend; and the reality contrasting so painfully with the hope, the annual cry at the celebration of the Passover, "*Next year in Jerusalem!*" had become more and more a mere formula.

It was at this juncture that Herzl arose and gave to the eternal movement for the Return to Zion a strong practical impulse. It was he who brought Israel back into the family of the nations. Out of a number of widely scattered fragments, sundered one from another by distance, by interests, by culture, by surroundings, by sentiment, he formed again a nation. He re-created the Jewish consciousness and made every Jew feel his kinship with his fellow-Jews. The Zionist Movement has been great enough to bring into its fold Jews of every complexion, religious and physical. From every corner of the earth, in innumerable garbs, Jews of every country made the annual pilgrimage to the Congress over which Herzl was wont to preside, and where he was accustomed to conduct the deliberations of a cosmopolitan gathering three-quarters of whom were often totally unacquainted with the language in which had to be translated into four languages. With him year after year, they repeated the abjuration of the psalmist:- "*If I forget thee, O Jerusalem, may my right hand forget its cunning!*" Jews of every variety of belief and want of belief

ranged themselves around him. The superstition-tinged extremists of the Bast and the assimilated Sunday-service Jews of the West, the Karaite rejectors of traditional Judaism-representatives of the earliest schism in Jewry in the Christian era-and the Talmud idolaters, joined with the agnostics of the Jewish race, all imbued, however, with the Jewish spirit and brought together in the furtherance of the one ideal. In the course of eight years Herzl created the Jewish nation and secured its recognition by the rulers of most of the Great Powers of Europe, and then he died at the age of forty-four, sacrificing his life as he had already sacrificed his fortune, to the Cause the furtherance of which was his legacy to the Jewish people. .

The Choveve Zion element in the Zionist Movement was very prominent in the opposition to the East African project. They had become restless even before the British offer was known, and simultaneously with the holding of the sixth Congress at Basle, there was held in Palestine a Choveve Zion Congress, under the chairmanship of M. Ussischkin, a Russian Zionist leader, who had been prominent in the counsels of the Choveve Zion before the advent of Herzl. This Palestinian Congress recommended the formation of a permanent body, representative of Palestinian colonization interests, Zionist and non-Zionist, which would in effect have been a rival to Herzl's organization. To these Palestinian enthusiasts the colonization of Palestine was the most important. Herzl claimed that the Congress should not reject the plan, but should investigate it, as it was a legitimate offer from the British Empire, an offer that conferred upon Zionism an important stamp of approval and legitimacy.

The reaction of the Congress delegates was heated. Many threatened to withdraw, and the Russian delegation did, in fact, walk out of the congress-hall for a number of hours. While the Congress voted by a majority to impanel a commission to investigate the British offer, it was apparent that acceptance of the offer would undermine the Zionist movement. Herzl died ten months later. The seventh Congress, the most historic in the history of the movement, was held at Basle at the end of July, 1905. The report of the commission which had been sent to East Africa was not altogether favorable, as the question whether the region was suitable for agricultural as distinct from pastoral settlement remained in doubt. The suitability of the offered territory, however, scarcely came into consideration at the Congress. The question that arose for settlement was whether the Zionist Organization was to confine its efforts to securing the creation of a Jewish autonomous State in Palestine or in the neighboring lands or not. From the opening of the Congress there could be no doubt as to the views of the majority of the delegates. In fact, at a

meeting, at which they numbered six hundred, a resolution was adopted,, reaffirming the fundamental principle of the movement as adopted at the first Congress, rejecting either as an end or a means, all colonization outside of Palestine and the adjacent lands, thanking the British Government for its offer and declining it, but expressing, the hope that the further good offices of that Government would be available "in any matter it may undertake in accordance with the Basle programme." The numbers of the advocates of East Africa were relatively so small that they abstained from voting. The breach between them and the majority was, however, impassable. Under the leadership of Mr. Zangwill and Professor Mandelstamm they seceded from the Zionist Movement and founded the Jewish Territorial Organization (the Ito), whose object was the creation of a Jewish autonomous settlement, without any limitation of locality.



L B J and the JEWS

By Lenny Ben-David

A few weeks ago, the Associated Press reported that newly released tapes from US president Lyndon Johnson's White House office showed LBJ's "personal and often emotional connection to Israel." During the Johnson presidency (1963-1969), "the United States became Israel's chief diplomatic ally and primary arms supplier." But few know about LBJ's actions to rescue hundreds of endangered Jews during the Holocaust - actions that could have thrown him out of Congress and into jail. Indeed, the title of "Righteous Gentile" is certainly appropriate in the case of the Texan, whose centennial year is being commemorated this year.

Historians have revealed that Johnson, while serving as a young congressman in 1938 and 1939, arranged for visas to be supplied to Jews in Warsaw, and oversaw the apparently illegal immigration of hundreds of Jews through the port of Galveston, Texas. A key resource for uncovering LBJ's pro-Jewish activity is the unpublished 1989 doctoral thesis by University of Texas student Louis Gomolak, "Prologue: LBJ's Foreign Affairs Background, 1908-1948." Johnson's activities were confirmed by other historians in interviews with his wife, family members and political associates.

Research into Johnson's personal history indicates that he inherited his concern for the Jewish people from his family. His aunt Jessie Johnson Hatcher, a major influence on LBJ, was a member of the Zionist Organization of America. In 1934 four years before Chamberlain's Munich sellout to Hitler - Johnson was keenly alert to the dangers of Nazism and presented a book of essays, *Nazism: An Assault on Civilization*, to the 21-year-old woman he was courting, Claudia Taylor - later known as "Lady Bird" Johnson. It was an incredible engagement present.

Five days after taking office in 1937, LBJ broke with the "Dixiecrats" and supported an immigration bill that would naturalize illegal aliens, mostly Jews from Lithuania and Poland. In 1938, Johnson was told of a young Austrian Jewish musician who was about to be deported from the United States. With an element of subterfuge, LBJ sent him to the US Consulate in Havana to obtain a residency permit. Erich Leinsdorf, the world famous musician and conductor, credited LBJ for saving his life. That same year, LBJ warned a Jewish friend, Jim Novy, that European Jews faced annihilation. "Get as many Jewish people as possible out of Germany and Poland," were Johnson's instructions. Somehow, Johnson provided him with a pile of signed immigration papers that were used to get 42 Jews out of Warsaw.

But that wasn't enough. According to historian James M. Smallwood, Congressman Johnson used legal and sometimes illegal methods to smuggle hundreds of Jews into Texas, using Galveston as the entry port. Enough money could buy false passports and fake visas in Cuba, Mexico and other Latin American countries.... Johnson smuggled boatloads and planeloads of Jews into Texas. He hid them in the Texas National Youth Administration... Johnson saved at least four or five hundred Jews, possibly more.

During World War II Johnson raised a very "substantial sum for arms for Jewish underground fighters in Palestine." One source cited by the historian reports Johnson and his friend Novy had been secretly shipping heavy crates labeled 'Texas Grapefruit' - but containing arms - to Jewish underground 'freedom fighters' in Palestine.

On June 4th 1945 Johnson visited Dachau. According to Smallwood, Lady Bird later recalled that when her husband returned home, "he was still shaken, stunned, terrorized and bursting with an overpowering revulsion and incredulous horror at what he had seen." A decade later while serving in the Senate, Johnson blocked the Eisenhower administration's attempts to apply sanctions against Israel following the 1956 Sinai Campaign. "The indefatigable Johnson had never ceased pressure on the administration."

As Senate majority leader, Johnson consistently blocked the anti-Israel initiatives of his fellow Democrat, William Fulbright, the chairman of the Senate Foreign Relations Committee. Among Johnson's closest advisers during this period were several strong pro-Israel advocates, including Benjamin Cohen (who 30 years earlier was the liaison between Supreme Court justice Louis Brandeis and Chaim Weizmann) and Abe Fortas, the legendary Washington "insider."

Johnson's concern for the Jewish people continued through his presidency. Soon after taking office in the aftermath of John F. Kennedy's assassination in 1963, Johnson told an Israeli diplomat, "You have lost a very great friend, but you have found a better one."

Just one month after succeeding Kennedy, LBJ attended the December 1963 dedication of the Agudas Achim Synagogue in Austin. Novy opened the ceremony by saying to Johnson, "We can't thank him enough for all those Jews he got out of Germany during the days of Hitler." Lady Bird would later describe the day, according to Gomolak: "Person after person plucked at my sleeve and said, 'I wouldn't be here today if it wasn't for him. He helped me get out.'" Lady Bird elaborated, "Jews had been woven into the warp and woof of all Lyndon's years."

The prelude to the 1967 war was a terrifying period for Israel, with the US State Department led by the historically unfriendly Dean Rusk

urging an evenhanded policy despite Arab threats and acts of aggression. Johnson held no such illusions. After the war he placed the blame firmly on Egypt: "If a single act of folly was more responsible for this explosion than any other, it was the arbitrary and dangerous announced decision by Egypt that the Strait of Tiran would be closed to Israeli ships and Israeli-bound cargo."

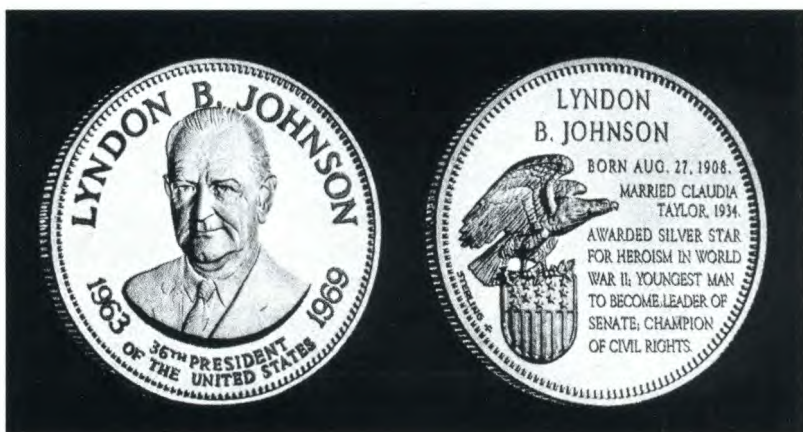
Kennedy was the first president to approve the sale of defensive US weapons to Israel, specifically Hawk anti-aircraft missiles. But Johnson approved tanks and fighter jets, all vital after the 1967 war when France imposed a freeze on sales to Israel. Yehuda Avner recently described on these pages prime minister Levi Eshkol's successful appeal for these weapons on a visit to the LBJ ranch. Israel won the 1967 war, and Johnson worked to make sure it also won the peace. "I sure as hell want to be careful and not run out on little Israel," Johnson said in a March 1968 conversation with his ambassador to the United Nations, Arthur Goldberg, according to White House tapes recently released. Soon after the 1967 war, Soviet premier Aleksei Kosygin asked Johnson at the Glassboro Summit why the US supported Israel when there were 80 million Arabs and only three million Israelis. "Because it is right," responded the straight-shooting Texan.

The crafting of UN Resolution 242 in November 1967 was done under Johnson's scrutiny. The call for "secure and recognized boundaries" was critical. The American and British drafters of the resolution opposed Israel returning all the territories captured in the war. In September 1968, Johnson explained, "We are not the ones to say where other nations should draw lines between them that will assure each the greatest security. It is clear, however, that a return to the situation of 4 June 1967 will not bring peace. There must be secure and there must be recognized borders. Some such lines must be agreed to by the neighbors involved." Goldberg later noted, "Resolution 242 in no way refers to Jerusalem, and this omission was deliberate." This historic diplomacy was conducted under Johnson's stewardship, as Goldberg related in oral history to the Johnson Library. "I must say for Johnson," Goldberg stated. "He gave me great personal support."

Robert David Johnson, a professor of history at Brooklyn College, recently wrote in *The New York Sun*, "Johnson's policies stemmed more from personal concerns - his friendship with leading Zionists, his belief that America had a moral obligation to bolster Israeli security and his conception of Israel as a frontier land much like his home state of Texas. His personal concerns led him to intervene when he felt that the State or Defense departments had insufficiently appreciated Israel's diplomatic or military needs."

President Johnson firmly pointed American policy in a pro-Israel direction. In a historical context, the American emergency airlift to Israel in 1973, the constant diplomatic support, the economic and military assistance and the strategic bonds between the two countries can all be credited to the seeds planted by LBJ.

The two medals illustrating President Lyndon B. Johnson were issued by the Franklin Mint.



AINA AT THE ANA IN BALTIMORE, MARYLAND

By Donna J. Sims, NLG

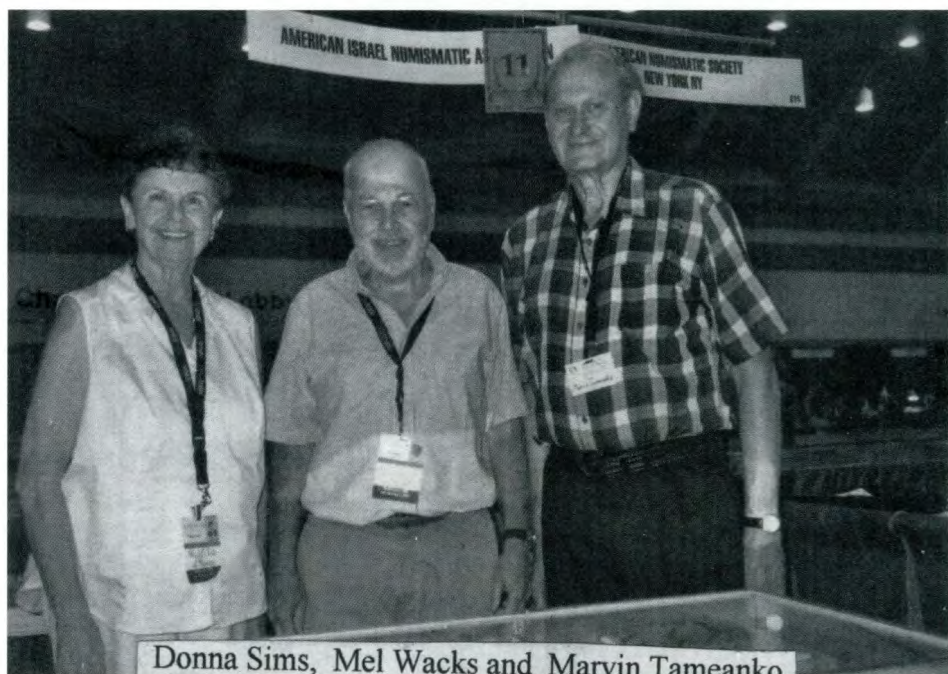
Arrived in Baltimore late Tuesday afternoon on July 29th. What a great place to have the ANA Convention. Baltimore - who knew; I certainly didn't, since I had never been there before. So much to see, so much to do; but for me, attending these conventions means work. I knew the weather would certainly be different and there was no disappointment there. The Pier 5 Hotel is located right at the top of Pier 5 in the Inner Harbor area, a very strategic and active place. Didn't take me long to spot the Hard Rock Café, the USS *Constellation*; the Lightship *Chesapeake*, the US Submarine *Torsk*, the *John Brown* that was anchored across from the *Constellation*, the Seven Foot Knoll Lighthouse, the Baltimore Aquarium, and the USCGC *Taney*, the last Coast Guard Cutter that survived Pearl Harbor. I did eventually visit the Civil War Museum, the Flag House, the Lighthouse, and the USS *Constellation*.

Early Wednesday morning it was off to the Convention Center where Mel and I set up the AINA table. Working the AINA table has always been fun for me. I like greeting old friends and meeting new friends the most. It was indeed my pleasure to meet many AINA members that I had only known their names before. A fun thing we did again this year was holding a free drawing for an official 60th Anniversary of Israel souvenir t-shirt. The winner was selected from the names of all new AINA members who had signed up during the convention, and the lucky recipient was Samuel Berngard of Malibu, California.

It wasn't long before it was time to head for the meeting of the AINA Board of Directors. We welcomed two new members, Ira Rezak from New York and Oded Paz from California. Many items of importance were discussed and accomplished for AINA and for its membership (a couple of ideas brought forth by Ira were implemented the very next day.) It was reported: that as of June 30, 2008, total membership-748; total assets-\$269,680.30; the final itinerary for the tour to Israel the end of October is nearly completed; we have a new website up and running-www.theshekel.org- be sure to check it out; and a newly appointed Advisory Council has been named for membership and junior membership.

The General Membership Meeting was held on Thursday afternoon and was very well attended. We were privileged to welcome both gentlemen from the Israel Government Coins and Medals Corporation, Deputy Managing Director Yossef Attali and General Manager, Raphael Jehudai, both bringing greetings from Israel and the IGCMEC. The featured speaker was Ed Rochette, former Executive Director of the ANA, speaking on the life and works of Paul Vincze. Ed passed around several items from his personal collection showing in great detail some of Vincze's work. Joel Iskowitz was introduced to say a few words, and his telling of how he designed the recent-released Arizona state quarter became so compelling to the audience, that he ended up speaking for several minutes.

Overall, the convention was a complete success in my opinion. AINA gained a record 23 new members, 4 being juniors and 2 being 're-joins'.



Donna Sims, Mel Wacks and Marvin Tameanko



Dinner with Israel Government Coins and Medals
(left) J.J. Van Grover and Donna Sims (right)

PROFILE OF COURAGE AND HOPE

Cantor William Hauben was born in Cracow, Poland. He and his family lived in the Cracow Ghetto. Subsequently, he lived in four different slave labor and concentration camps from 1939 through his liberation from the Ebensee Concentration Camp in Austria in 1945. It was his younger brother, Romek, who decided at the young age of 14 that in order for him to help his family survive, he had to leave and live outside of the Ghetto, where he was sheltered by several Gentile friends. In order to deceive the Germans, Romek traveled about on his bicycle, dressed as a scout and carried the books of a schoolboy. It was under the cover of darkness that he would smuggle in precious food to his family and relate to them what was happening in and around the outside world where they were.

Cantor Hauben learned how to survive at a very early age. His life was saved by luck on numerous occasions while he and his family were incarcerated at the Plaszow Concentration Camp, under the command of the notorious Amon Goeth, by using his skills as an electrician and a musician. When Liberation finally came, it was the Jewish Brigade who evacuated him to Italy. While in Italy, he earned a vocal scholarship at the Giuseppe Verdi Conservatory in Torino, from which he graduated in 1949. He then came to America, arriving in Chicago in the winter of 1949 and began studying at the Cantor's Institute of Chicago. Upon graduation in 1958, he began working as a Cantor. He served as Cantor first in Chicago, then as associate Cantor in Temple Beth-Am in California for 11 years, and finally became Cantor and Music Director in Tampa at Congregation Rodeph Sholom, where he was engaged from 1969 until his retirement in 1990. Cantor Hauben has received numerous awards and recognition for his dedication and devotion. Listed among them are: *The United Synagogue of America*, one of the most prestigious awards for music and teachings of Judaism, and in March of 2006, Cantor Hauben was awarded an honorary doctorate of music by the Jewish Theological Seminary in New York.

Cantor Hauben has served as a Cantor and teacher for over 50 years. He has spent much of his life presenting seminars and giving lectures at countless churches, schools, universities, museums, and many other groups and organizations, speaking about being a survivor and being a witness of the Holocaust. Though the Holocaust was a time of great despair, Cantor Hauben focuses his presentations about *Growing up under German Occupation* around the subject of hope, teaching that it was hope that helped him to survive the war and drive him onward when all else surrounding him was coming apart.

When Cantor Hauben came to the United States in December of 1949, he arrived with no surviving family. His wife, Brina, whom he met after arriving in America, passed away in recent years. Though Cantor Hauben's son, Sheldon, is his only living family, he has made a larger "family" for himself through the many lives he has touched while serving as a Cantor, teacher and author. Cantor Hauben established the William Hauben Heritage Foundation, Inc., in order to preserve Jewish culture. He is also an author, currently working on his second book. His first publication, entitled "From the Flames – Miracles and Wonders of Survival," was printed in March of 2001. This book is full of photos and documents and other items of Jewish culture that were hidden away and later rescued from the Germans during WWII. This rare collection of Judaica details Jewish musical and religious history from Germany and seven countries of Eastern Europe, all of which somehow survived Kristallnacht. Cantor Hauben has been collecting these treasures for more than fifty years.

His second book, entitled "*Light: Courage and Hope*", will focus on the bravery and efforts of eight different countries (Albania, Bulgaria, China, Denmark, Finland, Norway, Portugal, and Sweden) plus Israel and the United States, who sacrificed their own personal safety in order to save the lives of others by courageously refusing to hand over their citizens to the Nazis. "The purpose of this book is to declare these countries, and the individuals who represented them, as the heroes they were, and the revelation of one of the best kept secrets of our time."

Because of his interest in numismatics, Cantor Hauben founded the American Israeli Numismatic Association Coin Club in the Tampa Bay region in 1976. The coin club held its meetings at the local Synagogue and was very lucky to have in attendance at one of their meetings, Morris Bram, founding president of AINA, and Itzhak Hacohen, then Director of the IGCNC of North America (see picture).

Written by Donna J. Sims, NLG



Picture — From Left to Right: Jeff Means, Morris Bram, Cantor William Hauben, Roy Nadler, Itzhak Ha-Cohen.

The Jerusalem Temple and the Temple Tax

By Robert Fonfeder, Robert T Holtzman and Eugene Maccarrone
Excerpts with permission from article originally published
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INTRODUCTION

The Talmud consists of oral teachings passed down through generations of ancient scholars. Jewish tradition holds that many of these teachings were received by Moses at Mount Sinai, while others were collected through the ages. In the 3rd century C.E., Rabbi Yehudah haNassi classified these teachings into the Mishnah, which consists of 63 tractates ("masechlos") that were organized into six orders ("sedarim").

As it discusses the operations of the ancient Jerusalem Temple (circa 823 B.C.E. to 70 C.E.), the Hebrew Talmud reveals a strict set of accountability mechanisms designed to safeguard assets. The Talmud describes a far-reaching institution overseeing an extensive system of offerings, three annual pilgrimages, a court system and a priestly class. The needs of this enterprise - supported almost entirely through voluntary donations - would have been extraordinary.

The Hebrew Talmud has much to contribute to this growing body of research. Its description of the operations within the Jerusalem Temple demonstrates how a strong system of accounting internal controls could build and maintain the confidence of religious adherents. Moreover, such a system would have formed an integral part of ancient religious ritual. Using techniques of traditional Talmudic scholarship, we identify many specific internal control processes discussed in the Jerusalem Talmud tractate named Shekalim. We also refer to related passages in other sections of the Talmud. These controls deal with a national system for collecting contributions, safeguarding the Temple treasury, and the sale of libations and meal offerings.

INTERNAL CONTROLS IN THE JERUSALEM TEMPLES

According to traditional Talmudic sources, the Israelites constructed the Tabernacle as a center for their program of offerings, one year after they had left Egypt (1309 B.C.E.). This Tabernacle, a tent made of wood, metals, tapestries and hides, was disassembled, moved, and reassembled numerous times as the Israelites migrated through the desert to the Holy

Land. In 830 B.C.E., to permanently replace the Tabernacle, Solomon began construction of the First Temple in Jerusalem. According to biblical accounts, its construction was a tremendous undertaking, requiring the services of 10,000 woodcutters in Lebanon, 80,000 stonecutters, 70,000 porters moving building materials to the site, and 3,300 supervisors [I Kings, 5: 29]. By 823 B.C.E., the First Temple was completed and formed a religious, social and judicial center for the Israelite nation. Authorities forbade offerings to be made in any other location, and all Israelites were required to make three annual pilgrimages to the Temple. Furthermore, the Great Sanhedrin, a national court handling religious and civil matters, met in the Temple complex.

In 420 B.C.E., armies of the Babylonian Emperor Nebuchadnezzar destroyed the First Temple. Following the Babylonian exile, the second Temple was completed in 346 B.C.E. This was similar to the First, but lacked the Ark of the Covenant, which could not be located. In 16 B.C.E., Herod enlarged and rebuilt the second Temple, which was destroyed by armies of the Roman General Titus in 70 C.E.

The wide-encompassing objectives of the Temple's operations necessitated a nationwide fund-raising movement and a complex system for maintaining and expending Temple assets. Talmudic sources list many specific internal control processes over the Temple treasury, including those over collections of biblically-mandated half-shekel donations, withdrawals from the Treasury, and distributing offerings, all premised on the idea that public confidence in the workings of the Temple was sacrosanct.

Collections of Half-Shekel Donations: The book of Exodus commands every adult male Israelite to contribute exactly one-half Shekel each year to the Tabernacle [30: 12]. These moneys would be used to fund communal offerings. The Jerusalem Talmud tractate "Shekalim" (literally "shekels") explains how these coins were collected, how they were accounted for, and other aspects of the Temple's administration. The beginning of the tractate states that on the first day of the final month of the year, called Adar, announcements would inform the people that the annual collection of half-shekel coins was about to commence.

The Jerusalem Talmud then proceeds to dissect this statement. It first asks why the announcement was made on the first day of Adar, answering that this announcement would give people one month to contribute before the moneys would be expended from the Temple treasury, on the first day of Nissan, the first month. These collections would then fund all public offerings to be made in the next year, beginning in the month of Nissan. The Talmud derives that the Temple's fiscal year begins on the first day of

Nissan by citing a scriptural passage from Exodus: "And it was in the first month of the second year on the first of the month, that the Sanctuary was erected" [Exodus, 40: 17].

If the Sanctuary was erected on the first day of the first month, the Talmud reasons, then this must be the beginning of the Temple's fiscal year. The Talmud describes the collection process in detail. On the 15th of Adar, Temple messengers would arrive in the towns of ancient Israel, to collect donations and change different types of currencies. According to Maimonides, the messengers were to "ask softly" for the half-shekel, but had no authority to coerce people to pay. On the 25th of Adar, according to the Mishnah, the messengers sat near the Temple Mount, and were permitted to seize collateral from people who still had not paid. This raises the question: were half-shekel donations voluntary or mandatory? For Israelite males older than 20 years of age, they were mandatory. However, they could not seize collateral from women, slaves, minors under the age of 20, or members of the priestly class. For women, slaves and minors, the half-shekel donations were optional. While priests were legally obligated to pay, they were not coerced because of the voluntary services they provided to the Temple. These half-shekel donations probably represented only a small fraction of the resources necessary to maintain an extensive system of communal offerings and to support the priestly classes. Israelites were also required to contribute t'ruma (tithes) from a percentage of crops grown, first fruits, certain first-born animals, and other assets to the priestly class. The Temple also relied on private donations in the form of crops, precious metals, coins, land, or other assets.

In the Temple Mount, there were 13 chests, described as "horns" [Shekalim 15b], labeled for different purposes and arranged in a circle. These chests were labeled for:

1. "New" shekels (donations for the current year's collection of shekels).
2. "Old" shekels (donations owed from previous years).
3. Nests (to be spent on dove offerings).
4. Young Pigeon burnt offerings.
5. Wood (to be used for fire on the altar).
6. Frankincense (to be used toward the incense).
7. Gold for the utensils.
8. Remainder of sin offering.
9. Remainder of the guilt offering.
10. Remainder of bird offerings.
11. Remainder of nazirites' offerings.
12. Remainder of lepers' offerings.

13. "Donative" offerings (general contributions for offerings to be made when the altar was unoccupied).

Chests 8 through 13 were used to collect surpluses earned by the Temple from the sale of different types of offerings. (The Mishnah specifically names only chests 1 through 7. Chests 8 through 13 are enumerated in Maimonides' commentary to the Mishnah.)

Like modern collection boxes, each chest was angled to be narrow on top and wide at the bottom, creating physical controls to prevent theft.

The Mishnah prescribes how to handle coins found between the chests:

If coins are found between the new shekels chest and donative offering chest and they are closer to the new shekels chests, they should be placed into the new shekels chests. If they are closer to the donative offering chests, they should be placed into the donative offering chests. If they are equidistant between the two, they should be placed into the donative offering chests. If coins are found between the wood chest and the frankincense chest ... The general rule is that we decide where to place fallen coins based on proximity. However, in a case of equidistance between two chests, we decide for stringency [where, in the above order, donative offerings are most stringent and new shekels are least stringent].

The Talmud does not state where the Treasury was located. Perhaps secrecy over its location was maintained as a control over theft. However, it is also possible that the locations of chambers outside the Temple, but within the Temple Mount, were insufficiently important to be included in the Talmud. According to Reznick, the Temple treasury was most likely located in a courtyard north of the Temple, within the Temple Mount complex [telephone interview]. Josephus records that Pompey entered the Holy of Holies, "which no one was permitted to enter but the high priest, and saw what it contained ... sacred money totaling 2,000 talents." This suggests that some Treasury monies may have been kept in the Holy of Holies. However, the Holy of Holies could not have also served as the Treasury Chamber referred to in the Talmud because the treasurer would have been forbidden to enter it. Rather, surpluses may have been stored in the Holy of Holies, either on a permanent basis or for safekeeping during the Roman siege.

Withdrawals from the Temple Treasury: Coins were withdrawn from the Temple treasury three times a year, two weeks before each of the three major festivals: Pesach (the early spring festival Passover), Atzeret (the late spring holiday Pentecost) and Chag (the autumn festival of Tabernacles). Such withdrawals were made under very tight controls. According to the Mishnah, the priest-treasurer withdrew three chests, individually labeled with the first three letters of the Hebrew alphabet, in sequence. This priest-

treasurer could not wear a hemmed garment, shoes, sandals, phylacteries traditionally worn on the arm and head, an amulet, or any other garment that could conceal coins. As the Talmud explains, these controls protect the reputation of the priest-treasurer. If he one day became poor, it would not be suspected that his poverty resulted from divine retribution for stealing from the treasury. On the other hand, if he became wealthy, people would not suspect that his wealth came from the Treasury.

The Jerusalem Talmud notes controls over the priest-treasurer's withdrawals, explaining that withdrawals should not be made by a "kovetz," defined as a curly-haired person. Before he could perform the withdrawal, his hair would have to be untangled to make it more difficult to hide coins, a physical control to safeguard assets. Alternatively, Maimonides, in his authoritative redaction of the Talmud called the Mishnah Torah, states that a kovetz is a poor person who, in order to avoid suspicion of fraud given his arguably greater temptation to steal, should not perform the withdrawals. Such controversies are common in Talmudic literature, and reflect the diversity of knowledge transmitted through many generations of oral teachings.

In order that he could not store coins in his mouth, the priest-treasurer making the withdrawal was required to talk during the whole withdrawal process - another physical control over assets. Alternatively, the Jerusalem Talmud suggests that they could have filled his mouth with water. However, this would have prevented him from reciting a necessary blessing. Rabbi Yaakov Wehl, in his 20th Century commentary *Ikva Aharon on Shekalim*, indicates another possible way of preventing theft: one or more witnesses might accompany the priest-treasurer, an independent check on the performance. This he rejects, however, reasoning that if the witness became poor, people might suspect that his poverty was divine retribution for stealing from the Treasury, or for assisting in the priest-treasurer's fraud. Therefore, witnesses were never allowed into the Treasury chamber.

In its organizational structure, the Temple emphasized the sharing of responsibilities and segregation of controls. For example, at any given time at least three treasurers and seven supervisors were appointed over the Treasury. In general, the Talmud tells us, any fiduciary responsibilities were assigned jointly to at least two people.

Other Physical Controls over the Treasury: As an example of these tight controls, the Jerusalem Talmud explains the process for opening and sealing the treasury chamber. When sealing the chamber, the treasurer would affix his seal. Then, the trustee, the controller, the high priest, and the king would each affix their seals. When opening the chamber, the king,

the high priest, the controller, the trustee and the treasurer would each examine his seal to make sure that it had not been tampered with, and then open it.

A Budget: Furthermore, the Talmud provides a budget detailing how the Temple's collections should be expended. First, daily offerings were purchased followed by additional offerings (with libations), the Omer offering, the two loaves (offered in the Pentecost festival), the twelve loaves (placed in the Holy of Holies every Sabbath), and all public offerings. Guards hired by the Temple to watch over its fields of crops were also paid for their services, Furthermore, the red heifer (with other supplies necessary for its preparation) and the scapegoat offered on the Day of Atonement (Yom Kippur) were paid for. Any remaining funds were used to pay for a ramp for transporting the red heifer, a ramp for the scapegoat, supplies necessary for offering the scapegoat, maintaining canals running under the Temple, city walls and towers maintenance, and other needs of the City of Jerusalem. Any remaining surplus was spent on wines, oils and fine flours to be resold by the Temple for use in offerings, at a profit. In the Talmud Rabbi Akiva disagrees, stating that the Temple did not invest its own money or that of the poor. Rather, any remaining moneys were spent on gold sheets to plate the Ark in the Holy of Holies.

CONCLUSION

In this study we have explored internal controls over the collection of half-shekel donations, withdrawals from the Temple treasury, entry to the Treasury, the sale and distribution of libations and meal offerings, and the protection of ingredients essential for religious purposes as described in the Jerusalem Talmud. One would expect the Talmud to admonish its students against theft, but not to implement minimal controls over a priestly class deemed pious and trustworthy. To the contrary, the Talmud describes what appears to have been a tight system of physical and operational controls. Since the Mishnah and Jerusalem Talmud are written redactions of teachings passed down through generations of scholars, and studied during the times of the Jerusalem Temple, we can presume that these teachings would have increased peoples' confidence in the workings of their central religious organization, providing assurance that donations were expended appropriately.

During our research, we found no mention of record keeping. This does not necessarily indicate that no record keeping took place. For example, in *The Jewish War*, historian Josephus records specific amounts

taken from the Temple treasury:

Pompey and his staff went into the Sanctuary . . . and saw what it contained . . . sacred money totaling 2,000 talents.

For the campaign against the Parthians, Crassus removed all the gold from the Sanctuary in Jerusalem, including the 2,000 talents Pompey had not touched. As the survivors fled in terror the [Roman] soldiers swooped on the unguarded treasury of God and carried off about four hundred talents; what they did not steal Sabinus collected.

However, if Temple records were unavailable to Josephus, he would have received these counts from the Romans. Furthermore, it is possible that Talmudic material explaining such record keeping practices may have been lost over the millennia. However, its apparent omission suggests that record keeping and reporting was of low priority. While the Talmud tells us how donations should have been spent, it is possible that no reporting mechanism existed - or was deemed necessary - to describe how donations were actually spent.



Two types of coins were acceptable as payment of the Half-Shekel Temple Tax. The Half-Shekel of Tyre was struck from 126 B.C.E. until the start of the First Revolt in 66 C.E.; the design features the Phoenician god Melqart and an eagle plus the Greek inscription "Tyre the Holy and Inviolable" and the date. The Judaeen Half-Shekel was issued during the of the First Revolt, 66/67-69/70 C.E.; the obverse features a cup with the Hebrew inscription "Half of a Shekel" and the date, and the reverse depicts three pomegranates plus the Hebrew inscription "Jerusalem the Holy." These silver coins weigh about 7 grams (a little less than a 1/4 oz.).

JEWISH HISTORY IN THE REPUBLIC OF GEORGIA

Georgian-speaking Jewry is one of the oldest surviving Jewish communities in the world. The Georgian Jews have approximately 2,600 year history in the region. The origin of Georgian Jews, also known as *Gurjim* or *kartveli ebraelebi*, is debated, but some claim they are descendants of the exiled ten tribes of Israel by Shalmaneser V of Assyria. Another more popular view is that the first Jews made their way to southern Georgia after Nebuchadnezzar conquest of Jerusalem in 586 B.C.E. and exile in Babylon.

Georgian sources also refer to the arrival of the first Jews in Western Georgia from Byzantine Empire during the 6th century C.E. Approximately 3,000 of these Jews then fled to Eastern Georgia, which by that time was controlled by the Persians, to escape severe persecution by the Byzantines. According to Georgian hagiography, Jewish communities existed in Georgia in the 1st century, because a Georgian Jew called Elias was in Jerusalem during the crucifixion and brought Jesus' robe back with him to Georgia, which he acquired from a Roman soldier at Golgotha.

The Jews spoke Georgian and later Jewish traders developed a dialect called *Qivruli*, or Judeo-Georgian, which included a number of Hebrew words. In the second half of the 7th century, the Muslim Empire conquered extensive Georgian territory, which became an Arab caliph province. Arab emirs ruled the majority of the region until 1122.

For 500 years, beginning in the end of the 14th century, the Jews of Georgia belonged to the *kamani*, or serf class, under the Georgian elite. Their situation worsened in the 15th and 16th centuries due to constant military conflicts and invasions by Timur, Ottoman Empire, and Persia. By the end of the 15th century, Georgia had fragmented into three separate kingdoms and five feudal territories. Jewish serfs were sold from master to master as a family or individuals as debt payments or gifts. The Jewish communities were torn apart and Jewish communal life was nearly impossible to maintain. Isolation and lack of a religious and spiritual center led to a decline of Jewish knowledge.

An endless string of wars and rebellions characterized the late 18th and early 19th centuries, leaving the region decimated. Jewish property was often confiscated and Jews were forced to seek the protection of the local feudal lords. Instead of finding security, many Jews became enslaved by these lords. Jewish serfs were divided into three categories according to Georgian law: the King's serfs, Feudal serfs, and the Church's serfs. During this period, large migrations of Jews took place, either voluntary or forced. In the 15th and 16th centuries, a large number of Jews left for

the Crimea. Jews in the region can still be traced to their Georgian origins to this day. In the 17th and 18th centuries, tens of thousands of Jewish and non-Jewish Georgians were forcibly relocated to Persia by their Persian invaders.

In 1801, the Russian Empire annexed Eastern Georgia. The King's serfs became the treasury's serfs, and were now obligated to pay taxes to the Tsar. In 1864-71, the Russian authorities abolished serfdom, and Jewish former serfs moved to towns and villages where free Jews were already settled. Finally, the Jews of Georgia began to develop a Jewish community. Each group moved together to the same towns and established their own respective synagogues. They were usually made up of a number of extended family groups spanning three or four generations. Each community had a gabbai who served as a rabbi, shohet, mohel, and heder, and oversaw religious and communal affairs. These small communities developed into the Jewish quarter of their particular towns.

In the beginning of the 19th century, Ashkenazi Russian Jews were forced to move to Georgia by the Russian government. The Ashkenazi Jews and the Georgian Jews began establishing contact with each other, but relations were strained. Georgian Jews viewed the Ashkenazim as godless and secular, while the Ashkenazim looked down on the Georgian Jews. Beginning in 1863, groups of Jews began making aliyah, mostly for religious reasons. By 1916, 439 Georgian Jews lived in Palestine, mostly in Jerusalem near the Damascus Gate. Most Jews who made aliyah were poverty-stricken and worked as freight-handlers in Jerusalem. Other more prominent Georgian Jews served as financiers and carpet merchants.

Zionism was the only uniting cause for the two groups, and Ashkenazim joined Zionist organizations and began to spread their ideas to the Georgian Jewish communities. In 1897, the first Zionist organization was established in Tbilisi. On August 20, 1901, the First Congress of Caucasus Zionists was held in Tbilisi. Rabbi David Baazov led Georgian Zionism during the late 19th and early 20th centuries. In 1903, Baazov attended the Sixth Zionist Congress in Basel. In 1918, the All-Jewish Congress in Tbilisi took place and included representatives from every Georgian and Russian Jewish community in the country.

Anti-Semitism had been an issue in Russia for centuries and, under the annexation, had begun to influence non-Jews in Georgia who, furious at being occupied by Tsarist Russia, took out their anger and xenophobia on the only other outsider: the Jews. After the October 1917 Russian Revolution threw out the Tsar's government and replaced it with the Bolsheviks, Georgia clamored for independence from their occupiers. On May 26, 1918, the Georgian Republic declared its independence. With

independence came freedom of speech, press, and organization, which improved the economic situation of the Jews of Georgia. This newfound freedom did not last long. The Red Army invaded Georgia in February 1921, prompting a mass exodus from the region. Approximately 1,500-2,000 Jews left Georgia, 1,000-1,200 of whom settled in Palestine. The remainder fled mainly to Istanbul, where a Georgian Jewish community had been in existence since the 1880s.

Initially, the Soviets allowed the Jews to maintain their religious customs, but after a Georgian rebellion in 1924, the government terminated all Zionist activity, imposed economic restrictions, and generally discriminated against the Jewish community. As a result, many Jewish businesses were bankrupted and 200 families applied for exit visas. In the mid-1920s, the Soviets focused on industrializing and secularizing the Jews of Georgia. Mass numbers of Jews were forced to work in factories or to join craft cooperatives and collective farm projects. In 1927-1928, OZET, the organization for settling Jewish workers on farms, established a number of Jewish collective farms. These small homogeneous communities became isolated Jewish communities where Jewish learning was continued. Recognizing this, the Communists disbanded the communities in the 1930s, scattering the Jews among various farms and destroying Jewish communal life.

Due to Soviet persecution and the declining economic situation, Zionist leaders focused on increasing aliyah efforts. The Soviets firmly opposed Jewish immigration and, during the 1930s, cracked down on Zionist organizations, arresting or murdering many members. In 1937-38, the authorities stifled participation in Jewish religious services or cultural activities.

During World War II, thousands of Georgian Jews served in the Soviet Army. After the war, the authorities arrested Jews and closed or destroyed synagogues, and anti-Semitic acts of violence erupted. But despite their attempts, the Soviets could not completely annihilate the practice of Judaism and, even in the late 1960s and 70s, most Georgian Jews managed to observe their traditions. Throughout Soviet rule, Jews remained society's scapegoat. They made up the majority of Georgians convicted for economic crimes, and were punished more severely than the rest of the population.

After the Six Day War, huge numbers of Georgian Jews applied for exit visas to immigrate to Israel. In August 1969, eighteen families wrote to the Human Rights Commission of the United Nations demanding permission to make aliyah. This was the first public insistence by Soviet Jews for immigration to Israel. As a result, the Israeli government and the

Jewish world campaigned heavily on behalf of the plight of the Georgian Jews. In July 1971, a group of Georgian Jews went on a hunger strike outside a Moscow post office. The determination of the Jews of Georgia led the Soviets to lessen their harsh anti-Jewish policies. During the 1970s, about 30,000 Georgian Jews made aliyah and thousands of others left for other countries. Approximately 17 percent of the Soviet Jewish population emigrated at this time. In 1979, the Jewish population in Georgia was 28,300 and, by 1989, it had decreased to 24,800.

After the fall of the Soviet Union, Georgia declared her independence in 1991, and became a Commonwealth of Independent States (CIS) republic. Since independence, the country has faced continuous military conflict, leaving the region in political and economic turmoil. The situation of the Jewish community of Georgia improved dramatically due to the end of the Soviet occupation. In 1994, President Shevardnadze issued a decree to protect Jewish religious, cultural and historic monuments. In addition, the Jews of Georgia have successfully maintained their Jewish identity and traditions despite the oppression they faced under the Soviets. Inter-marriage has always been low and levels of Jewish knowledge are significantly higher than those of other CIS republics.

In 1990, the *Rachamim Society* was established, which supplies financial and medical support to the Jews of Tbilisi and maintains Jewish cemeteries and synagogues. It functions as an umbrella organization for Ashkenazi Jews. The Association of Georgian Jews (*Derekh Yehudi*) focuses on regaining Jewish property confiscated during the Soviet era. The Jewish community still faces acts of violence and obstacles in the return of property rights to a 19th century Ashkenazi synagogue stolen by the Soviets. There is no umbrella organization for all Jews in Georgia, but more than 30 Jewish institutions are in existence, in addition to one Jewish day school and four supplementary schools. Three Jewish newspapers are published - *Menora*, *Shalom*, and *26 Century*, and there is also a Jewish radio and television station.

The Jewish population of Georgia has steadily decreased over the years due to aliyah in response to the political and economic issues since independence. Once numbering as many as 100,000, today the Georgian Jewish population is approximately 13,000. Tbilisi has the largest Jewish population at 11,000 out of 1.5 million. The provinces of Abkhazia and South Ossetia are virtually void of Jews due to the military conflicts in these areas. As this article is being written, Russian tanks and planes have invaded Georgian sovereign territory and Georgia has asked the United States for assistance in airlifting 2000 Georgian troops from Iraq where they were the third largest military force assisting us in the Iraq war.

It is believed that obtaining control of the Eurasia Petroleum pipe line, which avoids Russian territory and carries oil from the Caspian Sea to Europe is the object of the Russian aggression. In 2006 Georgia issued a 3 Lari commemorative coin with this pipeline as its theme. The illustrated one ruble banknote was issued in 1918 when Georgia obtained their short-lived freedom from Bolshevik Russia.

In January 2001, in a first step toward establishing relations, the Georgian Orthodox Church and the Jewish community of Georgia signed a cooperation agreement of mutual respect and support. In 2002, Georgian Orthodox Christianity was established as the state religion, and since then there has been concern for all religious minorities in the country. Relations between Georgia and Israel are warm. The Israeli embassy is located in Tbilisi and also serves Armenia; the Georgian embassy is in Tel Aviv. Israel has supplied humanitarian aid to Georgia a number of times, including drought assistance and aid for earthquake victims.



The Forgotten Whistle-Blower Who Saved Jews From Hitler

By Dr. Rafael Medoff, Director of The David S. Wyman Institute for Holocaust Studies

A native of Camden, New Jersey and a graduate of Penn Law School, Josiah E. DuBois Jr. began working at the Treasury Department's Foreign Funds Control Division in the 1930s and it was there, quite by accident, that he came face to face with the Holocaust. That happened because once World War II began, it was illegal for a U.S. citizen to send funds into enemy territory without special permission. Thus when the World Jewish Congress, in early 1943, sought to send funds to Europe to ransom Jewish refugees in France and Romania, it requested authorization from the State Department and the Treasury Department.

At Treasury, the request came to DuBois's desk. He immediately approved it and sent it over to the State Department. That's when the trouble began. Weeks turned into months as State Department officials claimed to be examining the request, and the chances for the ransom plan to succeed quickly vanished. DuBois, furious over the delays, began investigating the State Department's actions. Documents surreptitiously provided to him by a friend in that governmental arm revealed the shocking truth about the State Department and the Holocaust. It turned out that senior State Department officials had been deliberately obstructing opportunities to rescue Jews, blocking the transmission of Holocaust-related information to the United States and trying to cover up evidence of their actions. DuBois was stunned by the realization that a major U.S. government agency was actively preventing aid to Hitler's victims.

The State Department was afraid that the rescue of large numbers of Jews would put pressure on the United States to take them in. As one State Department official privately explained: "There was always the danger that the German government might agree to turn over to the United States and to Great Britain a large number of Jewish refugees. In the event of our admission of inability to take care of these people, the onus for their continued persecution would have been largely transferred from the German government to the Allied nations."

The more DuBois pressed for answers, the more enemies he made. He received anonymous threatening phone calls. Rumors spread that DuBois was secretly Jewish. DuBois understood that going head-to-head with the State Department on such a sensitive issue could potentially even jeopardize his career. Despite the risks, he decided to blow the whistle.

On Christmas Day 1943, DuBois sat down at his desk and proceeded to spend hour upon hour compiling an 18-page report to which he gave the explosive title "Report to the Secretary on the Acquiescence of This

Government in the Murder of the Jews." In careful, detailed, lawyerly language, the report exposed the State Department's obstruction of rescue.

DuBois's searing conclusion: State Department officials, led by Assistant Secretary of State Breckinridge Long, "have been guilty not only of gross procrastination and willful failure to act, but even of willful attempts to prevent action from being taken to rescue Jews from Hitler . Unless remedial steps of a drastic nature are taken, and taken immediately ... to prevent the complete extermination of the Jews [in Hitler Europe], this Government will have to share for all time responsibility for this extermination."

DuBois delivered the report to Treasury Secretary Henry Morgenthau Jr., together with a warning: if Morgenthau did not bring this scandal directly to the attention of President Roosevelt, DuBois would resign from the Treasury Department in protest and hold a press conference at which he would publicly expose the State Department's deeds.

Fortuitously, Congressional pressure for the rescue of refugees had been steadily building just at that time. The Emergency Committee to save the Jewish People of Europe (better known as the Bergson group) persuaded members of Congress to introduce a resolution urging creation of a U.S. government agency to rescue Jewish refugees. The Senate Foreign Relations Committee unanimously adopted the resolution. In the House of Representatives, hearings on the resolution turned into an embarrassment for the administration when Assistant Secretary of State Long gave wildly misleading testimony about Jewish refugee immigration to the United States.

DuBois's report, combined with the pressure from Congress, convinced Morgenthau to take the matter to President Roosevelt. FDR may not have been aware of the details of the State Department's actions, but he certainly knew of and approved the general thrust of the department's actions, which were motivated by a desire to keep most Jewish refugees away from America's shores. That was FDR's desire, too.

But the report gave Morgenthau the leverage to convince the president that "you have either got to move very fast, or the Congress of the United States will do it for you." With a presidential election just ten months away, the last thing FDR wanted was a public scandal over the refugee issue. He pre-empted Congress by quickly issuing an executive order establishing the War Refugee Board (WRB).

DuBois was named general counsel of the WRB, and his Treasury colleague John Pehle became its executive director. Despite receiving little government funding, DuBois and his colleagues advanced the cause of rescue with determination and creativity. They energetically employed unorthodox means of rescue, including bribery of border officials and the production of forged identification papers and other documents to protect refugees from the Nazis.

The WRB's agents arranged for 48,000 Jews to be moved from Transnistria, where they would have been in the path of the retreating German army, to safe areas in Romania. About 15,000 Jewish refugees, and about 20,000 non-Jewish refugees, were evacuated from Axis-occupied territory, and at least 10,000 more were protected through various WRB-sponsored activities.

In response to the German deportation of Hungarian Jews to Auschwitz, the WRB engineered a series of threats by world leaders which eventually succeeded in pressuring Hungary's leaders to halt the deportations. As a result, some 120,000 Jews remained alive in Budapest. Many were sheltered by the Swedish diplomat Raoul Wallenberg, who, with financial and logistical backing from the WRB, organized a network of safe houses in the city.

Some of the WRB's efforts were less successful. It sought to persuade Roosevelt to establish temporary shelters for refugees in the United States, but he agreed to just one token shelter for a group of 982 refugees in Oswego, New York.

The WRB repeatedly asked the War Department to bomb the railroad lines leading to Auschwitz or the gas chambers and crematoria, but the requests were rejected. The State Department often refused or delayed cooperating with the WRB's requests for assistance, and the British government likewise responded coldly to the Board's efforts and sometimes even impeded them. In one sense, the WRB's efforts may be regarded as too little, too late, given the magnitude of the Nazi genocide. On the other hand, there can be no gain saying the fact that DuBois and his colleagues played a major role in the rescue of more than 200,000 refugees during the final fifteen months of the war, despite numerous and daunting obstacles.

Even after the war ended, DuBois's work was not finished. In 1946, the Truman administration asked him to head the prosecution in one of the Nuremberg Trials: the case of twenty-four directors of I. G. Farben, the German chemical manufacturing conglomerate that used hundreds of thousands of Jewish slave laborers in its factories and supplied the Nazis with Zyklon B, the poison gas used in the gas chambers at the death camps. The man who had helped bring about the rescue of an estimated 200,000 Jews from the Holocaust would now confront those who had helped murder the millions he was unable to rescue.

Over the course of nearly a year, DuBois and his team of prosecutors presented a strong case against the accused. But when the final verdict was handed down, in July 1948, it proved to be a bitter disappointment. Only thirteen of the defendants were convicted on any of the counts; the others were acquitted of all charges. To make matters worse, the sentences meted out to the guilty were, as DuBois put it, "light enough to please a chicken thief, or a driver who had irresponsibly run down a pedestrian."

The I.G. Farben directors received prison terms of between one and a half to eight years, five of them just two years or less. Meanwhile, in the name of encouraging Germany to help the U.S. in the Cold War, the Truman administration was retreating from its original plan for a de-Nazification program in postwar Germany that would have included appropriate punishment for all Nazi war criminals. Instead, clemency became the order of the day.

One of the officials who played a key role in this new U.S. policy was John J. McCloy. As assistant secretary of war, McCloy supervised the relocation and internment of Japanese-Americans, a policy he defended to his dying day. It was McCloy who, in 1944, authored the rejection letters in response to requests by the War Refugee Board and Jewish organizations to bomb Auschwitz or the railway lines leading to it. He claimed bombing Auschwitz "might provoke even more vindictive action by the Germans" (he did not explain what could be "more vindictive" than gassing to death 12,000 people each day).

Appointed U.S. high commissioner for Germany in 1949, McCloy proceeded to grant clemency to numerous German industrialists convicted of war crimes. Of the thirteen I.G. Farben directors whom DuBois had put behind bars, eight had already completed their meager sentences; McCloy freed the remaining five. The McCloy pardons provided a cruel and ironic conclusion to DuBois's work.

For many years after World War II, the assumption of most Americans - and most American Jews - was that President Roosevelt must have done whatever was possible to help the Jews in Nazi Europe. He had been known as a humanitarian and a champion of "the little guy." He had led America out of the Depression and then led the nation to victory in a world war. Biographies of FDR that appeared during the 1950s and 1960s typically reflected the perspective that with regard to the Jews, FDR did no wrong. It took a long time for that myth to crumble.

In those years, nobody could imagine that Roosevelt knowingly averted his eyes from the European Jewish tragedy, or that an unknown Treasury Department lawyer exposed the scandal of U.S. indifference and forced the president to change America's wartime refugee policy. It was not until 1968 that the first books critical of FDR's response to Nazism and the Holocaust finally appeared. That year, David Wyman, a young Harvard-trained historian, authored "Paper Walls", which examined America's refusal to accept more than a handful of Jewish refugees during the 1930s. That same year, Arthur Morse an investigative journalist for CBS-TV, wrote "While Six Million Died", which explored Roosevelt's failure to rescue Jews from the Holocaust. Morse was the first to identify DuBois by name and credit him for writing "Report to the Secretary on the Acquiescence of This Government in the Murder of the Jews."

It was only with the publication, in 1984, of David Wyman's bestseller "The Abandonment of the Jews" that the accomplishments of the War Refugee Board finally received appropriate attention. Offered the opportunity, late in his career, to name his professorship at the University of Massachusetts-Amherst, Prof. Wyman appropriately chose to be known as the Josiah E. DuBois Jr. Professor of History.

Yet to this day, most Holocaust museums still do not mention DuBois. Nor do the textbooks that are typically used to teach American and world history to the nation's high school students. As an official of the United States government, DuBois embodied the noblest principles of his country and in particular its tradition of helping the oppressed. As a human being, he recognized his moral obligation to help others. His life and achievements deserve the widest possible attention.



The persistence of Morgenthau and his staff in bypassing State and ultimately confronting Roosevelt in January 1944, along with increasing calls from Congress and the public for a presidential rescue commission, resulted in the executive creation of the US War Refugee Board in January 1944. The lateness of the hour and Hitler's ruthless determination to complete the murder of all the Jews of Europe made the odds for the new board's success more than questionable. However, it allowed an increasing number of Jews to enter the U.S. in 1944 and 1945 - as many as 200,000 Jews were saved in this way.

MEDIEVAL NARBONNE, FRANCE, A JEWISH CENTER IN THE CAROLINGIAN EMPIRE

By Marvin Tameanko

One morning in October, AD 801, the workers in the port city of Porto Venere near Genoa in Northern Italy, were startled by a bizarre sight. A weather beaten ship from the east docked at the main wharf and down the gangplank staggered two weary Jews dressed in colorful caftans, followed by a large, sea-sick elephant. The Jews were named Isaac and Machir and the elephant was known by its Arabic name Abu' l'Abbas, meaning the 'Father of the Severe Countenance'.

Isaac was an official ambassador of Charles the Great, better known as Charlemagne, the powerful king of the Franks in 768-814, and the only surviving member of a delegation sent in 798 to the court of Harun al Rashid, the fabled Abbasid Caliph in Baghdad. Machir was a rabbi and great scholar from one of the Jewish academies in Babylon. Factually, Machir may have not been the second Jew accompanying the elephant in this story but, by Jewish legend, he arrived in Europe on this same ship.

After resting over the winter in Genoa, the Jewish dignitaries and the elephant marched over the Alps through the Great St. Bernard Pass, the same pass believed used by Hannibal and his elephants when he invaded Italy in 218 BC. The final destination of the Jews' journey was Aachen, modern-day Aix-la-Chapelle on the German-Belgian border, and Charlemagne's capital city. Aachen under Charlemagne's heirs later contained the largest Jewish community in medieval Germany. The elephant had been requested from Harun al Rashid by the Frankish king and it became the favorite animal in the royal zoo. Also, Abu'l'Abbas was frequently dressed in armor and paraded on battlefields to intimidate Charlemagne's enemies.

Unfortunately, the mammoth died of old age in 811 on the battlefield of Luneburg Heath during Charlemagne's campaign against Danish rebels. All this is recorded in an official history called 'The Annals of the Kings of the Franks' but the document makes no mention of Isaac who probably retired from diplomatic service and died peacefully in his home. We know from other documents and from folklore that Machir, encouraged by Charlemagne, founded the rabbinical academy in the city of Narbonne in southern France. The emperor was a great supporter of scholarship and education in his kingdom and maintained good relations with his Jewish subjects.



A silver denier of Charlemagne, 768-814, struck in the mint of Melle (METVLLO) in Aquitaine. The obverse legend is CARLVS REX FR, that is 'Charles King of the Franks'. *Carolingian Coinage* by K. Morrison and H. Grunthal, coin no. 172. Coin photo courtesy of CNG.

Narbonne, originally the city of Narbo in the Roman province of Gallia Narbonensis, was located near the border with Spain, twelve miles inland from the Mediterranean coast but on a lagoon of the sea that served as one of its harbors. This city was possibly the home of a Jewish community as early as the 1st century AD when Jewish, soldiers, merchants and civil servants arrived from Italy to serve in the new Roman colony. By the 5th century AD the Jewish community in Narbonne had prospered and continued to do so under the tolerant Visigoth rulers who replaced the Romans in 462. As well, during the 6th century AD, many Spanish Jews escaping from persecution fled to nearby Narbonne and enlarged and enriched the city. In 732 the Muslims of Spain crossed the Pyrenees and began an invasion of southern France but they were stopped near the city of Tours by a great army led by the Frankish leader of the House of Pepin, Charles Martel, 714-741. Many legends grew up around this momentous event and Jewish folklore related that in the decisive battle with the Muslims the horse Charles Martel's rode was killed and the ruler would have been captured except that a Jew dismounted and gave the king his horse, at the cost of his own life. The son of Charles Martel, Pepin III, the Short, 747-768, carried on the war with the Muslims and in 750 conquered the newly created Arab territory around Narbonne, called Septimania, and pushed the Muslims back over the Pyrenees into Spain. Pepin then went on to establish the Carolingian dynasty of Frankish kings. It is also recorded in Jewish legends that in 759, Pepin III attacked Narbonne in a new campaign and that the Jews of the city helped to drive out the Muslims. As a reward

from the Franks these Jews were granted special privileges and self rule in the city. This story was perpetuated during the reign of Pepin's son, Charles the Great, Charlemagne, who was tolerant and respectful of the Jews in Narbonne, and it became the basis for a commonly held myth that Jewish kings ruled over Narbonne. Some 13th century documents do mention that the descendants of Rabbi Machir were given the title 'Nasi' or Prince in Narbonne but this name may only mean they were the religious leaders of the community.



A very rare silver denier of Pepin the Short, King of the Franks, 747-768, founder of the Carolingian dynasty and benefactor of the Jews of Narbonne. Possibly struck in the mint of Antrain, the obverse legend is RP for Rex Pipinus or 'King Pepin'. The reverse legend is ANT/TRA/NO, meaning 'of Antrain. *Medieval European Coinage* by P. Grierson and M. Blackburn, coin no. 720.

At its greatest height the Carolingian Empire consisted of most of northern Europe including France, Germany, Belgium, Holland, and Switzerland, as well as parts of northern Italy, and south-eastern Spain. The Jews in Narbonne flourished under the Carolingian kings and, being a people with both ancient Latin and Spanish heritages, they assimilated with their Christian neighbors with whom they lived peacefully. When Charlemagne was crowned as the Emperor of the Holy Roman Empire in 800, he encouraged his Jewish citizens to become bankers, merchants, artisans, physicians, diplomats, translators, civil servants and scholars. The Jews were particularly useful to the king as intermediaries between Muslim and Christian lands because they spoke both Arabic and Latin or Greek and fully understood the customs of the two cultures.

Charlemagne introduced a policy of improving the education of his nation even though he himself was illiterate. As part of this program the king supported Machir when he established his Jewish academy in Narbonne. Most important, Charlemagne protected the Jews from the fanaticism of the powerful church clergy who had the bad habit of periodically inciting the peasants to hatred of the Jews, and he appointed special, high officers with the title of 'Master of the Jews' to implement his protective legislation.

The son of Charlemagne, the Emperor Louis the Pious, 814-838, despite his reputation of being a devout and zealous Christian, continued his father's tolerant policy towards the Jews in his domains even though the bishops of the church were opposed to it. The Jews in the French part of the Carolingian Empire had flourished to the extent that they owned much agricultural land in Provence around Narbonne and controlled the wine producing industry. Also they often converted their pagan servants to Judaism in opposition to the clergy of the church who were attempting to bring all the pagans in the Empire into the Christian fold. Also, the Jews of Narbonne became so influential that many prominent Christians adopted the Jewish religion. Naturally, the clergy found this to be intolerable.



A silver denier of the Second Period, struck for Emperor Louis the Pious, 814-840. The reverse legend is **XPISTIANA RELIGIO**, referring to the Christian religion by showing a pagan temple that had been converted into a church. *Carolingian Coinage, 472.*

After Louis the Pious died the Carolingian Empire disintegrated and split up into several small kingdoms that separated from the eastern part of the territories in Germany. The local Dukes and Counts took over parts of France and either banished or tolerated the Jews depending on the economic tenure of the times and how powerful the church became in their kingdoms. Gradually the political and cultural uncertainties in the region produced the Medieval Feudal System which excluded Jews from the mainstream of life by restricting them to certain activities and denying them the ownership of land. In 900, the Jews of Narbonne were relieved of their ancient privileges and despoiled of their land, vineyards, factories and houses. These were handed over to the church and sold off for a pittance to the local Christians.

As the Dark Ages descended over France the Jews of Narbonne moved to other regions that were more tolerant of their religion and took up the only businesses permitted to them, lowly crafts, peddling and money changing. However the tradition of learning established in Narbonne was carried north into the Rhine region to be planted in new Jewish German communities. Gershon ben Judah, born in France in 960 and a pupil at the Narbonne academy, established a new school in

Mayence on the Rhine in Germany and it soon became the most important center of Jewish learning in northern Europe.

Gershon, an enlightened and humane teacher, was called the 'Light of the North' and his disciples eventually returned to the south and brought higher learning back to the Jewish communities in France and Italy. His most famous decrees formally abolished polygamy among Jews and required that a husband have the consent of his wife before he could divorce her. Rabbi Gershon's most memorable edict, based on the experience of seeing his own son forced to convert to Christianity under the threat of death, was to forbid the Jewish community to insult or persecute Jews who had converted and later returned to their faith. He declared that their terrible sufferings had been punishment enough.

Finally, taking a sprout from the roots that had been planted by Machir in the academy of Narbonne, the school of Gershon produced Rabbi Shlomo ben Isaac, better known by his acronym 'Rashi', one of the greatest Jewish sages of all times. And through the famous teachings of Rashi the legacy of the Jewish community of Narbonne lives on forever.

THE OLIPHANT SCHEME FOR PALESTINE

Laurence Oliphant, one of the most colorful personalities of the nineteenth century Western World, was born into a Scottish family living in Cape Town, South Africa, in 1829. He was raised and educated in Ceylon, where his father served as a judge in the British administration. Oliphant was chosen for diplomatic missions by the British Government to the United States, Canada, China and Japan. Subsequently, he lived for some years in America, wandered through Russia and Eastern Europe, until, in his later years, he finally settled in Haifa and in the nearby Druse village of Dalyat-al-Karmil. There he became active on behalf of the Jewish pioneer enterprise. He died and was buried in England in 1888.

During the fifty-nine years of his life, he traversed almost the whole world by steamship, railway, carriage, horseback, camel and on foot. Bearing in mind the primitive modes of transport of Oliphant's day, one cannot but wonder at what propelled him to assume the adventures he undertook.

Diplomat, author, religious reformer, Parliament member, adventurer, amateur archaeologist, explorer, traveler, journalist, dreamer and visionary, his biography could furnish numerous volumes. He was an advocate of *Hovey Zion*, Lovers of Zion, known in Jewish tradition as a "righteous gentile". In the ghettos of Eastern Europe he became a legend and was referred to as "Prince Oliphant". His portrait adorned the walls of Jewish homes. Echoes of his activities even reached the distant and isolated Jewish communities of Yemen, and actually set off a wave of emigration from there to the Holy Land, preceding the first immigration wave of European Jews.

Oliphant was motivated to undertake endeavors on behalf of Jewry even before any formal framework of a Zionist movement had crystallized. Clearly, it was a mixture of religious prompting, the desire to witness the return of the people of Israel to their Promised Land and humanitarian compulsion inspired by the pogroms in Eastern Europe. Added to that was a political interest — to further the influence of Great Britain in the Near East while bolstering the weakening Ottoman Empire. One cannot discount the thought that he originally came to the country on some secret mission on behalf of the British Intelligence Service.

At all events, Oliphant was one of the great instigators of the Jewish movement for the Return to Zion and the resettlement of the Land. For ten

years (1878—1888), he moved heaven and earth in his self-appointed mission on behalf of the Jews. He traversed the country, helped failing villages, pounded on the doors of the Sultan, contributed articles to various newspapers, published books, persuaded Jewish donors, and succeeded in bringing the problem and its solution to the notice of the world at large.

He was the man in the field. With his own eyes he witnessed the persecution of Jews during his travels among their communities in Eastern Europe. Through his own intimate knowledge of the Land of Israel, he knew the country was to be destined for Jewish resettlement, first during a tour in 1879 and then through his own personal long sojourn beginning in 1882. On his own, he tried to work out some arrangement with the Sultan in Constantinople.

His first contact with the Sultan had been made in 1879, 'seventeen years ahead of Dr. Herzl's audience in 1896, which he was received in audience by the Sultan and made representations concerning the granting of a Charter to Palestine as a secure refuge for the Jewish people. Laurence Oliphant's plan called for the acquisition of a concession for the Land of Moab — an area of six million dunams — there to establish a Jewish settlement of industrial development at the Dead Sea, and connected by railway with Haifa, Damascus, Akaba and Egypt. Politically, this settlement was to constitute an autonomous region within the Turkish Empire and under the tutelage of the Sultan.

Oliphant's scheme also conceived of a settlement to be established in the Belka region in Gilead. Its boundaries were to extend from the Arnon river in the south to the Jabbok in the north and as far as the Hedjaz railway in the east. This region was rich and fertile and its population sparse. Developing it would not displace Arabs who, in any event, possessed no legal title to the territory. The region was wild and barren, and having Jews settle there would introduce law, order and labor into the area. Insofar as the climate was concerned, the altitude made the area fit for European newcomers.

Oliphant endeavored to win supporters for his scheme, arguing that it would bring benefit to all parties: To Jewry - by absorbing their East European brothers; to Turkey — by developing the area, in a way as to serve as an example to other regions of the crumbling Empire and provide a welcome source of revenue; to England — by strengthening its ally (Turkey), and providing a bar to further incursions by Christians into the Middle East to which the Moslems had long objected.

Oliphant spent a year in his efforts to persuade the Sultan and his viziers — but to no avail. He visited London, where he could count upon

mobilizing Jewish support and influence and bring his plan to fruition. Its details were set down by him in *The Land of Gilead*. His first memorandum on the subject, however, had been submitted to the British government as early as 1878.

In the Jewish world, Oliphant's efforts began to elicit some response, and letters and articles, petitions, proposals and criticisms (in English and in Hebrew) filled the pages of the Jewish press. Oliphant returned to Eretz Israel in 1882, accompanied by his wife, Alice, and his secretary, Naphtali Herz Imber, who later would compose the Israel anthem *Hatikva*.

The vicious pogroms of 1881-1882 shook world opinion. Oliphant was a personal witness of them and this contributed to his resolve to settle permanently in Eretz Israel. He set out on a mission on behalf of the London Fund for the relief of victims of the pogroms. This took him through Rumania, to Constantinople, where he once again sought approval for his scheme to settle Jews in Eretz Israel. The Sublime Porte turned a deaf ear to his plea, suspicious that the plan was conceived to further British interests in the Middle East. Oliphant failed even to gain entry to the royal palace, and left as a disillusioned man for Eretz Israel. For a time, he considered there was no point in further effort and contemplated the idea of suspending Jewish immigration for the time being until political conditions would become ripe.

From Haifa he transmitted his regular columns to the New York "Sun" and also to the London "Jewish Chronicle". He toured the length and breadth of the country, riding along the winding paths of Galilee, scaling the Golan Heights, descending to the Jordan Valley, crossing the Coastal Plain and ascending to Jerusalem. Wherever he went, he gathered anecdotes and small-talk which, pieced together, combine into a picture mirroring Eretz Israel of the 1880's.

Even before he came to Eretz Israel, Oliphant had become well acquainted with Jews and their problems. He had met them in the East-European towns where the pogroms had been perpetrated, huddled together with them in Constantinople waiting to immigrate to Eretz Israel and had moved among the Jewish "gentlemen" of the London salons. He met the members of the old traditional community in the holy cities Jerusalem, Safed, Tiberias, Hebron. He gave aid and support to the pioneers. A letter dated 16th May 1883 refers to Oliphant and reports that the "Prince and upright among men, Sir Oliphant, journeyed to see the colony last week and to determine its needs. Favorably impressed by the settlers, the honorable gentleman gave them 1,000 francs and a quantity of clothing. Using this amount of money they had purchased 3 padan of land and would settle three families there.

In his vocabulary, Arab-Jews (or Jewish-Arabs) were the Jews native to Eretz Israel. They struck him as handsome and strong. He complained bitterly against the Turkish government which prohibited Jews from settling, but at the same time permitted other foreigners, such as Americans or Germans, to do so. He deplored this policy. "Had the Turkish government encouraged Jewish immigration on the condition of every immigrant becoming a Turkish subject, they would have added to the population an industrious class of people, who would speedily have increased its material prosperity."

In his contacts with Jews, he studiously avoided anything connected with religion. More than once he was accused of working for the missionaries and that he was interested in the conversion of the Jews. He, therefore, preached his own religion only among the Druse and Arabs, but never among Jews.

He enumerated three misconceptions which had done harm to the settlement enterprise: That the Jew is unfit to become a farmer, and that the land is desolate and that life in the country is unsafe. He refuted all three. The experiences of the Jewish farms proved all arguments unfounded. Indeed, Jews were capable of becoming excellent farmers. As for the slow rate of progress in the development, he remarked that the settlers could take comfort in the knowledge that their experiment as pioneers would be of immeasurable value for those who were to come after, once large scale immigration into the country would become possible.

This article is condensed from the introduction by Rechavam Zeevy to *Haifa, Life in the Holy Land 1882-1885* by Laurence Oliphant which was first published in 1887. The book consists of numerous articles written by the author published in the New York Sun and Jewish Chronicle in London. Further articles are forth coming. (Editor's note)

The medal illustrates a portrait of Oliphant.



Deciphering the Dead Sea Scrolls

By Philip J. Hilts

Deciphering the Dead Sea Scrolls, which began with great excitement after their discovery in the Judean desert some 60 years ago, has diminished to a tedious, seemingly endless task. With about 15 complete or nearly complete scrolls having been translated, the leftovers are a heap of perhaps 10,000 thumb- nail-sized fragments, scraps of parchment from some 800 other scrolls.

The edges of these bits are too decayed to allow them to be pieced together like a jigsaw puzzle. And the writing on them is limited to a few characters per fragment, so they cannot be joined by meaning either. Further reconstruction would seem to require a miracle. But that miracle may be at hand.

It requires investigating not the ancient scribes who wrote the texts, but their goats. The texts were written on the skins of animals such as goats, and even now, more than 2,000 years later, they retain enough DNA for scholars to apply the DNA-typing technique.

Dr. Scott R. Woodward of Brigham Young University in Provo, Utah, and his colleagues at Hebrew University in Jerusalem have proved that DNA can be extracted without harming the scrolls, allowing scientists to identify not only the species but the herd and individual animal the parchment came from. This information, scholars hope, will help resolve the relationship between one fragment and another.

We have already taken DNA from a little more than a dozen scroll fragments, and we have been able to identify the animals. We are now moving on to get other information.

The inquiry began when Woodward was speaking at a conference in Egypt about extracting DNA from mummies. Dr. Joseph Zias of Rockefeller University approached him, asking if DNA could be extracted from parchment, since it is made from animal skin.

The scrolls were originally found by a Bedouin boy climbing on the cliffs above the Dead Sea in 1947. Some, and possibly all of the manuscripts were written by a Jewish sect, the Essenes, who lived nearby between about 200 B.C. and 100 A.D. Previously, scientists have drawn DNA from a great variety of fossils, from insects in amber to dinosaur bones, in hopes of glimpsing the outlines of new knowledge from the deep past. Of the scrolls, Woodward, a molecular biologist, says: "We're only talking about 2,000 years. It's a pretty safe bet we can do something."

Before Woodward began the scroll project in 1993, he tested old scraps of leather to see if the DNA remained intact after tanning and aging had worked against the integrity of the long, thin DNA molecules. He found it relatively easy to draw out the genes.

The ability to identify specific animals and the herds they came from could tell modern scholars something about the relative locations of the herds, and their attendant scribes. This may be a crucial piece of information in helping to determine whether the ancient Essenes wrote all or only some of the scrolls - whether the works reflect the parochial habits and thought of a relatively isolated group of scribes or of scribes from different times and places, whose works were eventually collected at Qumran.

Of great interest to Christian scholars are possible connections between the ideas and phrases of some of these documents and those of the New Testament, written 100 to 300 years later.



The Qumran Medal is dedicated to the site along the Dead Sea where the Dead Sea Scrolls were discovered in 1946. The parchment scrolls, handwritten by the Essenes from the first century BCE through the first century CE, had been stored in clay jars for 2000 years. They are now on display at the Shrine of the Book at the Israel Museum.

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